> The garbled report of the evidence given in the Telegraph, very greatly misled the public upon some important points; I have therefore, thought it better that they should see the evidence in full. (Preface ii)

The intelligence that compiles and arranges The Inquest of Mary Boyd, Held at the Provincial Lunatic Asylum, is essentially moribund, removed from the events of the subject's own life, directed at a life that has ended. The distance implies the passage of time, for which lapse the writer, Duncan Campbell, M.D.,[xlvii] apologizes as nothing more than would reasonably be required for assembling the evidence and preparing it for publication. The time lapse raises questions of motive. Since the events enter the record too late for anything to be done about them or their agents, the motive for presentation must be found in the presentation itself. Perhaps Campbell waits for tempers to cool, as well as bodies.

The Inquest of May 5 and 6, 1868

The evidence assembled in the pamphlet bears the certification of John McNab, Crown Attorney for York County, dated May 30, 1868: "the annexed paper writing contains a true copy of the papers connected with the Inquisition held on the body of Mary Boyd" (iv). It begins with the testimony of Dr. Campbell's wife, Matilda. She states that Mary Boyd had been in her employment since January of 1867, and that Mary had been well -- or at least that she had not observed "anything wrong in her state of mind" -- until two weeks before her removal to the Asylum.

Mary's "illness" first manifests itself in statements expressing religious mania, a fortnight before her attempted suicide:

> From that period she spoke from time to time of Hell, and subjects pertaining thereunto. She was naturally of a religious turn of mind. (iv)

At the same time she indicates that Mary might not have been entirely well even earlier: "her conduct had been strange for a length of time previous to the